

what tyranny by his Power, and in his Name was done against the Members of Christ, as did appear by his suffering of them to be so inhumanely used as they were, both by imprisonments, banishments, and setting of them gagged in Pillories, burning of them with hot Irons, and cutting off their ears from their heads, besides whipping and flogging, with many more bloody cruelties; all which cruelties being by the King suffered and connived at, was the only cause why the wrath of God with his revengeful Judgements came upon him, his posterity, and the three Nations of *England, Scotland, and Ireland, &c.*

And yet notwithstanding, you that are in present Power know these things, do even as he did, suffer the Saints in your Name, and by your power daylie to be imprisoned, and otherwayes afflicted; and that you may not be ignorant thereof, I have been moved to make the same known unto you by way of declaration, which is grounded upon the Holy Scriptures, wherein is contained the manner of our sufferings, and by whom: Together, with serious Advertisements concerning the abuse of Power, and the abominations of Priesthood, the wickedness of Lawyers, with them combining for to destroy the Just from off the earth.

---

Written the beginning of the second Month, 1657. by ISAAC GRAYES, Prisoner for the cause of Christ in the Wood-street Compter, London, where I have been kept above three years; Given forth for the sake of such as with my self do suffer for the testimony of Faith and a good Conscience.

---

For if I build again the things which I have destroyed, I make my self a transgressor, Gal. 2. 18.

And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgement of God? Rom. 2. 3.

Let all such therefore take heed that their own wickedness of backsliding do not come when it is too late to correct them, let him that is wise in heart read with understanding, Jer. 2. 19.

---

LONDON, Printed for the Author, and some of them are to be sold at the *Black-More*, neer *Fleet-Bridge*,





*The unlawfulness of the National Priesthood, with their unjust demands proved by way of grounds & reasons, laid down according to the holy Scriptures, why there ungodly Wages of Tythes, by the suffering, persecuted, and every wayes afflicted Members of Christ Jesns in this their day of faithfulness to him, are denyed, as by this following Declaration will be made appear.*

**H**umbly sheweth unto you, O ye Rulers of the people, the abominations which are committed in the matters of tythes by the called Ministers of *England*, and others, for as much as that it doth evidently appear by the Law of the Lord God of Israel, Tythes were given to *Levi* and his sons, and to such as with them were appointed of God unto the Office of the first Priesthood, and none else, who had a commandment to take tythes of the people according

according to the Law, that is of their Brethren, as may appear; of which Priesthood the Priests of this Nation are not; for they cannot prove themselves made by the Law of God, as the first Priesthood was; neither can it be made appear they ever received from the Lord God of Israel any such commandment for their taking tythes of the people of England, as the Aaronical and Levitical Priesthood did for their taking tythes of their Brethren the children of Israel; as for the Priests of this Nation it will appear they never were made Priests of God, but by the late Bishops, who themselves were formerly made by the Pope of *Rome*, as I shall make appear towards the later end of this Treatise, by the Lawes and Statutes of this Nation

And again I find that the Priests, the Levites, and all the Tribe of *Levi* had no part of Inheritance with Israel, and therefore were they appointed to eat the Offerings of the Lord made by fire, because they had no Inheritance amongst their Brethren, for the Lord was their Inheritance; Read *Deut.* 18. v. 1, 2. And as it doth appear by *Moses* in his refusing to give them any possessions of Lands with their Brethren after God had given them victory over such of their Enemies as they became possessors, viz. of the Lands of those many Kings which were slain of them by the edge of the Sword; and nothing was by *Moses* given to the Tribe of *Levi*, because said he, the Lord God of Israel was their Inheritance, as he had said unto them, *Iosh.* 18. 3, &c.

And again it doth and may appear, that the Lord God of Israel did appoint Store-houses, unto which the people were expressly commanded in the time of the first Covenant for to bring their tythes, that thither the Widovv, the Fatherless, and Stranger, might also come within the Gates of the Priests to be filled, by which it is manifest, That the Widovv, Fatherless and Stranger had as much right to the Tythes as the Priest; through which relief there was not a beggar in Israel; neither were they (the Priests and Levites) permitted to persecute any upon Treble Damages who did not bring their Tythes according to the Commandment of the Lord;

for



for they that did neglect vvere cursed vvith a curse, as it is evident, *Mal* 3. Nowv the contrary doth appear among the Priests of England; whom I have heard often say, They vvere of Gods ovvn Tribe of *Levi*, and yet live in the practise of such abominable things, and do also justifie such as vvith them do the same, as never vvvas committed nor done in the time of the first Priesthood, as is daylie made manifest in that unsufferable vvickedness of theirs in taking avway peoples Cattell out of their yards, and Goods out of their Houses for pretended Tythes upon trebble Damages, which is three for one, against the expresse Lavv of God; vvhereby it doth and may appear unto such as are vvith my self of the seed of Israel, That it is not only the Priests fault alone, who are not of God, but you sin in suffering of them, as you are the Rulers of the people, who do permit them in your Name, and by your Povver, to do what they do: These evils rightly considered, doth give a discovery that you are departed from the Lord God of Israel, whom you once declared for, as doth appear by your taking part vvith the Priests, who are his Enemies, or else if it were not so, your consciences would teach you to obey, observe and keep the Laws; Statutes, Commandments, Precepts and Judgements of the Lord as vvell as my self. vvho for keeping the same do suffer; which would not be if you did stand in the counsel of the Lord, vvhich then you vvould seek to do his will by seeing his Laws duly and truly executed upon such as are the breakers thereof, vvhich vvould cause your dayes to be prolonged in the Land vvherein ye yet live as so many Enemies to that most holy God, whose just and righteous Laws yea even hate to obey, observe, and keep, and in effect do amongst your selves conclude, That the Government vvhich God Almighty did appoint his people to be governed by according to his righteous Order, vvhich by you is not judged good enough, nor wise enough to be governed by in your generations, as is evident by your ruling of the people vvith such Laws as you and other transgressors before you did from Imagination make, and set up to oppose the Laws, Commandments, and Statutes  
of

of the onely wise God; for vvhich vvickedness of theirs so committed, the just iudgement and vengeance of the Lord hath from one generation to another destroyed both them and theirs from off the earth, and yet you are not sensible for what they have been cut off, although he hath made use of you as Instruments in his hand to cut off the late King for his disobedience to the Lord God of Israel, who stood not in his counsel, but vvas driven aside by the flattery of wicked Priests and Lawyers as you are, although little notice by you is taken thereof.

I therefore desire from my heart in love to your souls, that you did fully understand and know wherefore the Lord did permit you to put the King to death, and then you would seek how to do his vvill, and not your own; and then who do you think would harm you? but because you do not, therefore it is that you delight not in the Law of the Lord, as King *David* his servant did, for which cause plots and conspiracies are daylie and justly by him suffered for to be contrived against you, which hitherto hath been discovered to that end and purpose, that you might be warned for to return unto the Lord from the evil of your doings, before destruction in good earnest doth come upon you, and then it will be too late to seek repentance, or to wish you had unto God and his people paid your vows, now know, that through your disobedience unto him whom you have promised reformation unto, and yet have not performed what you have so promised, the number of of oppressors under you have taken boldness for to increase; at which the lying National Priests do rejoyce, who do in like manner make their boast, and say, That they will have Tythes paid unto them upon force, by such people as do refuse for conscience sake, or else they will take away their goods, which daylie they do in your Name that are the chief Rulers of these three Nations, *viz. England, Scotland, and Ireland*; and by your Power they also imprison the Saints as they did in the Kings time, for that they cannot in conscience pay Tythes, the Priests excusing the manner of their tyranny so committed, doth lay the fault and blame upon

on you, they saying they are enforced to do what they do because you require of them Offerings or first Fruits, which they cannot pay unto you, unless the people first pay the same by way of Tythes unto them; now if it be so betwixt you and the Priests, then where is that Liberty of Conscience performed, with your former Engagements, Declarations, Remonstrances, and those many Caths, Vows, and Covenants discharged, which were made in the sight of heaven, in the dayes of your distress, when you were entrusted by the people of God (as their servant) to fight their Battels, viz. at *Dunbar*, *Worcester*-Fight, and several other places, as you cannot but remember, was put forth under pretence of Publike Liberty, but are all yet unperformed, with your last Promise also, which you made to my loving friend, Mr. *Iessie*, and several other friends, concerning your taking away of that yet continued Antichristian Oppression of Tythes, which should be done (said you) by the third day of *September*, which was in the year 1654. or if they were not taken away then you bid them call you Juglers: Now know, that had this last Promise vvith your former Remonstrances, Engagements and Protestations, &c. been by you really intended for to have been performed, according to vvhat you pretended, then my self, vvho formerly have made redress unto you, and many more of the dear Saints and faithful Servants of the Lord God of *Israel*, could not have been by you suffered for to be thus ruinated in our outvvard Estates, many of us as are, and yet notvvithstanding, our persons kept prison for that vve cannot sin against our consciences in paying Tythes; in vvhich Prison I have been many times in danger of being throwvn into the Hole through poverty, vvhich hath made me unable of my self for to provide moneys for to pay my Chamber-Rents, so that if my sufferings must for conscience sake be by you stil continued, then that you vvould be pleased to shew some compassion unto me, by taking care for to have my Chamber-Rent satisfied, I shall remain very thankful to you for the same; through vvhich kindness of yours, if I may so finde it, I shall be the better

enabled for to be kept from perishing till the Lord is pleased to give deliverance some other wayes, it may be through the death of my cruel Enemies, if it may not come from you; for I am wel assured from the Lord, a deliverance I shall have from my oppressors ere long. And thus having discharged my conscience in what I have already declared, I shall return again to my former Matter, from whence I am a little digressed.

Giving of you to know, and all in Authority with you, That forasmuch as you by your Power do uphold the Priests of this Nation for to take the wages of the Law of the Lord God of Israel by way of tythes, which peculiarly was given unto the first Priesthood for their service done, which was their right both by Law and Commandment, during that legal Ministrations: Now I say, the contrary doth appear by these Priests, for that they do not the work and service which the Law of tythes requireth should be done, therefore transgressors they are, and you also guilty of the same transgression, for that they are by you supported and upheld for to serve in their false Ministry, contrary to what the Lord hath appointed, who did command that these Priests in the first Covenant should be clothed with holy Garments while their service was by them a discharging, which the Priests of *England* do not appear in; neither have they in use the Water of Purification, nor do they serve at the Altar of the worldly Sanctuary, as the Aaronical and Levitical Priests did, who made ready all the Burnt-offrings, Sacrifices, &c. Where I say is there any of these services by our counterfeited English Priests done? neither do they circumcise as the first Priesthood did, who performed what was by them of the Law required according to the will of God, unto whom the right of tythes did appertain by way of a peculiar Gift for their work, and service done, as doth appear *Numb.* 18. 1, 2, 3, 4, 5, 6, 7, &c. *Numb.* 18. 20, 21, 23, 31, &c. And now seeing that the Tythe-Egge-taking-Priests of this Nation have not done, nor doth any of the services which the Law of the Lord God of Israel doth require, they are manifest rebels to God, and dissembles

dissemblers with that people, we are by them seduced, for that they receive of them Tythes, the wages of the Law, which did belong to the Levitical Priesthood, who left not their work undone as they do: And thus by their wicked actions they appear not to be called of God as those Priests were, who had Store-houses to put Tythes into, as is evident, *Mal.* 3. that thither the Widow, Fatherless, and Stranger might come, read *Deut.* 14. 27, 28, 29, &c. for to be filled and satisfied within the Gates of the Priests, that there might not be a beggar in Israel: Now by what hath been already declared, it doth appear, That neither the Priests have right to Tythes, nor none else. Yet notwithstanding Tythes by the Laws of the Pope are forced to be paid in this Nation, and neither Widows, Fatherless, nor Strangers suffered for to partake with the Priests thereof, but instead of being out of them relieved, they are forced for to pay Tythes, and such as do not, are by them imprisoned; never was there any such cruelties by the Priests under the Law unto the Widows, Fatherless and Strangers done, as is by these Priests of England, who are of the Pope, (but surely wo will be their reward according to what Christ hath pronounced, which will assuredly come upon them and their Assistances) for their binding heavy burthens upon the poor, too grievous for to be born, *Matth.* 3. never was there such Priests known since the world began, as these deceivers, deluders, and Seducers are, who do appear to be Gods adversaries, with whom it shall go ill; read *Isa.* 3. And saith the Lord of Hosts, the mighty One of Israel, Ah! I will ease me of my Adversaries, *Isa.* 1. 24.

Now having proved them to be no Priests by the Law of the Lord God of Israel, I shall also through his help and gracious assistance, make it appear that they are no Ministers of the Gospel, but such as the Apostle of them hath said should in the last dayes come, who accordingly are come, which have a form of godliness, as all false Professors have, but deny the Power thereof, as he hath also said they should do, who

are crept into the Houses of the cruel Beast, which for them was provided, where they promote his worship and service whose Ministers they are, for which they receive tythes, leading silly women captive, laden with sins, led away by them with divers lusts, ever learning, and never able to come to the knowledge of the truth; and as *Jannes* and *Jambers* withstood *Moses*, so do they also resist the truth, being (as by their actions doth appear) men of corrupt minds, who are reprobate concerning the Faith; but they shall proceed no further then unto the making manifest of their folly and madness, as theirs also was made manifest: Thus by the light of Christ in my conscience am I come to see what the Priests are, and their upholders, in despite of their fair pretences, and am made able to witness the truth fulfilled according to the sayings of the true Minister of Jesus Christ; read the 2. Epist. of *Paul* to *Timothy*. 3. ch. 1, 5, 6, 7, 8, 9, v. &c. and for which Testimony of mine born against the Priests (for Christ) I am come by them, and such as with them live by Tythes, for to suffer persecution; which are such evil men and seducers as the Apostle and true Minister of Christ hath said should wax worse and worse, and being deceived shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, who now are unto me, and all the enlightned of Christ, known for to be of that sort which the Apostle had a fore-sight of in the mystery of Iniquity, wherein they are now come forth in their proper colours of deceivableness, of all unrighteousness, which by them is made use of instead of the holy Garments, of the true Priesthood, they receiving not the love of the Truth, that they might be saved; for which cause saith the Apostle God shall send them strong delusions, that they should believe a lye, that they all might be damned who believe not the truth, but have pleasure in unrighteousness, as doth appear by their disorderly walking in all manner of pleasure and idleness, which the true Ministers of Christ did witness against, who said *We did not eat any mans bread for naught, but wrought with labour and travel night and day, that we might not be chargeable to any, nor because*



because we have not Power, but to make our selves ensamples unto such as follow us, which the called Ministers of England do not, but are enemies unto both their example, and such Saints as do witness the same life and Ministry; but the Priests do live upon the maintenance which they gain by making use of the power of the World, by which they take away from the poor the benefit of all their labours, which truth I hope is made manifest unto every one that hath but reason in them, as well as unto the suffering Saints, which is the fruits by which they are made manifest, according as Christ hath said, *Matth. 7. By their fruits ye shall know them*; and was there ever such fruits of robbing and spoiling peoples Goods, and imprisoning of the Saints and faithful servants of the Lord God of Israel since the world began, as by priests in our age, who surname themselves Messengers of God, and yet wrong and violence, robbing and spoiling is the fruits they bring forth, by which they are also known to be none of the Ministers of Christ, nor Messengers of God, but have made themselves fully manifest to be of the remainder of that cursed generation and stock of hypocrites, which were devourers of Widows Houses, as daylie doth appear which cannot be denied, for there never was greater devourers then they are since the world began, who for a pretence make long prayers to accomplish their mischievous designs; and was there ever the like praying and preaching in any age as hath been in this our age or last dayes of finishing iniquity; under which pretence of theirs, the innocent who are departed from evil are become the prey of the devourer; but for their reward saith Christ, *They shall receive to themselves the greater damnation*; read *Mat. 23. 14, &c.* And saith the Apostle Peter in his second Epistle, chap. 2. *They shall through covetousness, and with feigned words make merchandize of the people*; and was there ever such merchandise made of a people since they had a being upon the earth, as now is made by these called Preachers and Ministers of the Gospel, whose wicked fruits hath made them manifest to be those hypocrites and false Teachers which were afore spoken of, should proceed from the corrupt



rupt Tree, from whom the Man of God doth flee, to follow after Righteousness, Godliness, Faith, Love, Patience, and Meekness, 1 Tim. 6, 11, v. &c. in which life they, the Priests, are not found, as doth appear by their upholding and seeking to maintain by the power of the cruel Beast, that which Christ hath disannulled because of the weakness and unprofitableness thereof, for that the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw neer to God, Heb. 7. 18, 19, v. &c.

And now for to take away all obstructions, before I proceed further I shall give an account of my Faith and hope by declaring what Church I am of, that I so may remove the cause of jealousie, vvhich is too often appearing in the ignorant, yea, even in such vvhich makes a high profession of godliness, I shall therefore give you, the Rulers, and all that are vvise in heart for to know, That I ovvn the Ministry and Ministers of the everlasting Gospel, which is not of man, neither are they made by man, as the Priests of the Nation are but are such as Christ hath made, whose foundation standeth sure, which shall abide for ever, vvhich changeth not, neither can it be shaken, being built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone, Eph. 2. 20. And I do also vvitness and declare, *That all the Ministers of Christ have accordingly received a perfect Ministry, which is free, and not burthen some to any, because they belong to the true Church, whereof Christ is head, which is his body, according as the Scripture doth with me declare, which Church is the Assembly of the Righteous, who are holy, from which the ungodly are excluded, according as it is written Psal. 1. 5. The Lord knoweth the wayes of the righteous, but the wayes of the ungodly shall perish. I do also ovvn the Ordinances of Jesus Christ, which none that are unholy can partake of, and the worship of God, which is in spirit and truth; read Joh. 4. 23. And likewise the Law of God, which is holy, just, and good, which never changeth by no diversity of place or time. And thus have I in-brief declared an account of what Church I am, and also of my faith and hope, wherein I have truly discharged my conscience* in

in brief, and for which I am at this day a sufferer.

And so far as I can understand from friends which doth give me an account of what they understand from amongst you, that there is nothing to be expected from you, but more bonds to be laid upon the Saints; at which newes I finde in my self a comfortable satisfaction for to continue my waiting upon the farther good pleasure of the Lord God of Israel, rather then to sin against my conscience by giving way to break his Laws, Commandments, Ordinances, and Statutes, for vvhich I have suffered persecution for above this eight years together; first by one *John Lawson* a drunken Priest, belonging to the Parish of *Basingborne* in the County of *Cambridge*, who for Tythes took away my goods, and yet notwithstanding was not therewith contented, vvhile such time as by his cruelty he drove me to flie with my Family twenty miles from that Town by the reason he had gained a Warrant from the Committees of that County for to carry my body to prison, refusing to take Bail, according as the Warrant did expresse. But soon after I had removed my self and Family from his Tyrannie, an other Enemy to the Gospel appeared against me, viz. one *John Budging* of the same Town, Farmer of the Tythes, belonging to the Parsonage, who persecuted me at the popish Law; and after he had spent some time, gained power also for to carry me away to prison, notwithstanding he had carryed away a great part of my Corn out of the field; through which Tyrannie of his I was forced to forsake my poor Wife and Children, which constrained me to put my life upon the danger of loosing, by reason I fled to the Army of the Common-Wealth of *England* for refuge into *Scotland*, where as a Souldier I did engage, in hopes of gaining not only victory over such as was then counted our Enemies, but also to have seen an end of that their power by which tyrannie and oppression is still promoteed: And after the wars of *Scotland* were over, there followed on *Worcester*-Fight, where I was also bodily engaged; and after that Field-Battel was fought, I returned privately home to visite my poor Wife and distressed Family; but

but not long after my adversary obtained intelligence that I was at home, and thereupon did send certain sons of *Belial* for to carry me away to prison, which for to accomplish their end, did by force of Arms break into my house upon me, but being by me strongly resisted with Sword and Pistol, they durst not proceed the attempting to come up into my Chambers, where I was ready to receive them; they perceiving of it, did quarrel amongst themselves about raising of the Town for to pull down the house upon my head, they threatening sorely to have me forth dead or alive; I understanding the same, did through the help of the Lord make my pass out of an upper-Windovv, leaving my poor Wife and Children to their bloody rage, who did accordingly set a drawn Sword to her Breast, and did threaten to kill her after they did see I was escaped: Many more insufferable cruelties have I and my Family undergone, which are too many for me to give relation: But to be brief; So precious vvas my liberty unto me when time was, that the very thoughts of a Gaol was unto me dreadful, that vvhile I was at liberty, I was in mighty bondage through the continual fear of being betrayed, which at length vvas brought to pass by one *Crooply* a Broker, Shop-keeper sometime of the Town of *Cambridge*, vvho as I understand did receive from my enemy a pretty roundsum of mony for to betray me; vvvhich accordingly he effected by his discovering where I vvas at a Friends house, at vvvhich house I was seized on by several Serjeants, & brought away to prison, it being upon the third day of the second month, called *April*, in the year 1654. where I have ever since remained, and many times and often in great necessity, by reason my poor Wife hath not had left wherewith all to relieve me with the value of 12.d. in money all this time of my long and harsh imprisonment as she with weeping tears hath unto me expressed, and I seeing her distress, have been forced to borrow money for to relive her; this being the truth according to what hath been by me declared, I shall leave the consideration thereof unto you the Rulers for to judge according to conscience, whether these outrages by you ought any long-

er

er to be suffered, seeing they are done against the Law of the Lord God of Israel, and also against your own promoted Laws, as they are now become executed, seeing the Ecclesiastical Courts are down; and it is also contrary to Law for any man to be kept in prison as I have been and not relieved, in so much, that had not the Lord in mercy towards me raised up some few of his beloved people, who live in the life of Righteousness, for to have taken care of me in this time of my harsh affliction I might unavoidably have perished not only by hunger and nakedness, but by cold also, for that I could not come to receive the benefit of the heat of fire for the space of two Yeers and seven months: Now judge I pray you who are wise in heart, whether my sufferings have not been sad, yea or no, as to the outward man, although mine Enemies are pleased to laugh at my affliction, they saying, I would not accept of Liberty if it were given me, I like the Prison so well; but the Devil was a liar from the beginning, and therefore I shall not here stand to spend time to give any further answer to their lyes, but do declare, I am forced to be a Prisoner contrarie to the Law of the Lord God of Israel, and also the invented Laws of rebellious men, which are called the Laws of the Land. Now seeing I do suffer for conscience sake, this question I do propound, *Suppose there was a Law now in force as was in the time of the late Bishops, by which I were commanded to take tythes, yet how could that Law be esteemed or judged wholesome, seeing it would enforce me to contribute unto such as do set up and uphold that which Christ hath abolished and made of none effect, who hath also blotted out the Hand-writing that stood in Ordinances, by which Tythes were paid, and hath the same nailed to his Cross. Col 2. 12. Now I appeal to both you the Rulers, and also the Saints with you, for to judge according to conscience, how this by me could be done without denying Christ to be come in the flesh, as all they do that at this day pay tythes, or receive the same: Your answer to this I humbly desire, seeing that Christ Jesus, who is now the second Priesthood, hath changed the first, and also that Law by which they took Tythes, as it doth appear Heb. 7.*

may object and say, *Tythes are not now demanded for to be paid upon a Gospel account, but upon a civil account* : My answer is, There was never no such Law which did require Tythes for to be paid upon a civil account, but a Statute there is that was made the 27. of *Henry* the 8. chap 2. faith, Tythes are due to God and holy Church. But then it may be further said, That although it be so, yet *Cesar* ought to have his due, and custom must be given to whom custom belongs, so that Tythes upon the account of Custom and Tribute ought to be paid, *for we must be subject to every Ordinance of man for the Lords sake*, that I do grant.

But what makes that for the lawfulness of paying Tithes? not any thing at all, because they were not customarilie paid, but by a Law and Commandment from God were they given to the Tribe of *Levi* & that Priesthood, which Law and commandment I am sure doth not own neither *English* Priests nor Lay-men : Therefore seeing there is no Law neither from God nor man that doth command Tythes to be paid, then upon necessitie it must be by you granted, there can be no transgression; and upon that account it will appear, that all such as do force Tythes to be paid, are transgressors to God Almighty, for that they are deniers to do what his Law doth require, wherein is declared, That Tythes were peculiarly appointed unto the Aaronical and Levitical Priesthood, as I have said, from which the poor were relieved, and were not paid by custom, as doth appear *Mal. 3.* and such as did neglect to pay, robbed God, and not the Priests: And again, if custom should have been observed by the Saints and faithful Servants of God, then should they never have suffered such cruel persecutions as they did under the Rulers of the World, that must also be granted but because they denie to observe their customs so soon as they came to know the Lord, and did him obey, then came their sufferings upon them; as for Instance, That famous Witness of Christ the Apostle *Paul*, after he came to live in the enjoiment of the life, as the Scriptures beareth witness he did, then he denied to observe the customs of the Jews, for which he was by the rude

rude multitude abused, and judged not worthy to live, as the Saints now are who bears witness unto the same truth in life, as Paul did, which made the Jews say, *He taught all men every where against the people and the Law, and that he brought in Greeks to pollute the holy Temple, and had perswaded all the Jews and Gentiles to forsake the Law of Moses, saying they ought not to be circumcised, neither walk after their customs; whereupon all the City was moved against him, and the people ran together, and drew Paul out of the Temple, Acts 21.* And is not the like trade of crueltie by the Priests of this Nation, and such as are professors, who are their Profelites, still carried on against the dear Saints and Servants of God, who are moved by the Lord for to go into their Steeplehouses for to declare against their filthy lying abominations; this cannot be denied, for it is too much manifested in the Citie of London; but to hasten: And also I find that Jeremiah said, *The customs of the people were vain, Jer. 10.* And likewise the children of Israel were from the Lord expressely commanded not to observe the customs in the Land of those people which the Lord for the same wickedness cast out, by which the Land was defiled, *Lev. 10. 3, &c. Lev. 18. 1 Sam. 2. 13, &c.* Now by what hath been declared, it doth evidently appear from the Doctrine of the Prophets and Apostles, which was one Doctrine that they taught the people against their Customs and vain Traditions of the Fathers, as they were contrary to the will of the Lord, although the Priests of this Nation do make a Trade of maintaining all such filthy customs, by which they make merchandize of the ignorant people, under pretence of being Ministers of the Gospel, although their actions doth witness them lyars to their faces, who are proved no other then the Merchants of *Babylon*, and common waged servants of the cruel Beast, whose service they promote, as by their daylie persecuting such Saints as do deny them and their filthy service, wherein they are manifested to be like unto the Leopard, which is very cunning in getting his prey, as *Plinie* writeth, who saith, *They have such a kinde of smell, that all four-footed Beasts are desirous to go after them, being allured with the plea-*



*santness* hereof; but yet the Beasts are so terrified when they see the grimness of their Loks, whereupon it is that when they have inticed them to come near them with the sweetness of their smell, then they hide the r heads, and so catch them, and pull them in pieces: Is not this the mannr of the flattering Priests of the Nation, and such as are with them confederated? who allure the simple by feigning themselves to be the Messengers of God, and Ministers of the Gospel, by which sweet words they catch the ignorant, who indeed are no other then thieves that live by stealing, and putting to sail the words of the hol Prophets & the Apostles, under which pretence they hide themselves from being seen of the ignorant, to be such bloody savage Beasts of prey as they are, against whom I am engaged by my conscience for to bear witness, and also against such Laws, Statutes, Ordinances, Customs, and Prescriptions, which doth maintain and uphold them, which are by Enemies brought in against the Law of a good conscience, declaring that they are things void, and against Justice, which Laws must needs be known and acknowledged by the enlightened of Christ for to be inferior unto the Laws and Ordinances of Jesus Christ, who is appointed of the Father to be the true Law-giver unto his people, as he is their Saviour, who is the Prince of Peace, and the heir of all things, who is God over all, blessed for ever, who is the head of his Church, whereunto Tythes are not belonging, nor forced maintenance permitted, she being the Spouse of Christ, is free from corruption and sinister affection, which the National false Church is not, unto which the Priests belong who take tythes according to the Law of their Grandfather the Pope of Rome, who first gave their Predecessors Tythes to keep them from corruption and sinister affection, under pretence of rewarding of them for their service done for Holy Church, as doth appear by the Statute of 24. of *Henry* the eight, chap. 12 by which it is manifest, the called Ministers, Priests Preachers, Parsons, Vicars, Clerks, & Curates belong not to the Church of Christ, & therefore unholy are they who have no right to tythes, and upon that consideration ought

an



an evil custom or usage by you the Rulers, who profess your selves Christians for to be abolished, according to the saying of Judge *Cook* upon *Littleton*. Now I appeal unto the Saints with you, for to judge what greater evil there can be by you permitted answerable to the maintaining of such a generation of men as doth plead for the upholding of such customs and wicked usages as deny Christ, and doth command me and all Saints to give Wages unto such as never did nor doth any Work for me or mine; surely this must needs be judged to be not onely against reason, but against the very being of a good conscience, wherein God hath written the Witness of his Eternal Law, by which I see all Laws, Customs, and Prescriptions for to be null and void, and are no Prescriptions nor Customs, being things void in themselves, because against Justice, as doth appear in *Doctor and Student*, chapter the second.

Therefore I say again, That all Laws, Statutes, Customs, Usages, or Prescriptions, which would set up and uphold that which God by Christ hath disannulled and made void, is no less then High Treason against God for any of you Rulers for to attempt to maintain that which is against the Law of the holy One of Israel. And again The Priests of the Nation, who stand by your Power, have been both they and their Predecessors, so notoriously changing and changeable, that they have made nothing perfect; and for me to own such as is not of Christ is clearly against my conscience; and seeing they are not of Christ, nor are found one amongst themselves, nor indeed never were, as it doth appear by the Laws and Statutes of this Nation, which doth declare and manifest they have been always such as did with men and times change according to the wills of such as came, to get Rule and Domination over the People, unto whom they alwayes became subject, as this generation of Priests have done, and would again do, I am perswaded, if an event turn or change of Government should come, then would they again quickly appear in their colours; or if God should order your hearts that are now in Rule to do his will, then would you soon  
prove

prove what mettle they are made of; if you would promise to give every one of them 100.l. a year upon condition they would forbear their preaching, as they call it, and such as would not should have nothing, then I am confident they would be as mute as fish, and as dumb as he that never could speak.

But to hasten, that so I may shew and further make manifest that which the Priests can no wayes deny, concerning their Predecessors, how that they in the time of *Henry* the eighth, some time King of *England*, denied the Pope, and would not own him any longer for to be their chief Head, although they had been by him made Priests; but yet notwithstanding, that they declined him, and owned *Henry* the eighth for to be their chief Head, rather then they would hazard the loosing of their beastly [read the Acts and Monuments of the Church.] Honors, Dignities and Possessions, which was brought in and maintained by Tythes. And then they again in the time of *Edward* the sixth made another notable turn and denied the Mafs-Book and received the Book of COMMON-PRAYER at his Commandment. And afterward in the time of *Queen Mary* they denied the Common-Prayer-Book, and received the Mafs-Book. And in the dayes of *Queen Elizabeth* they denied the Mafs-Book, and again received the Book of Common-Prayer. And in the time of the late old Parliament this generation of *Baalimish* Priests, who love the Wages of unrighteousness, being willing for to follow the example of their Makers, the late late Bishops, denied the Book of Common-Prayer and received that Pamphlet, called the Directory, rather then they would offend their great Masters the late old wicked Parliament, who for their service done, did grant them an Ordinance for to take Tythe-Eggs, Pigs, and Geese, &c. which the true Ministers of Christ never did. And what they now own, I hope is sufficiently made manifest unto all the children of light, vvhich makes them unto me of no esteem, they being such as care not who they own for their chief Head, that matters not to them, vvhether he be called of God, or cho-

chosen by his people, seeing they are Christs Enemies, as doth appear by their petitioning of you the povvers of the World, for to maintain and uphold them in what Christ hath changed, by doing the Will of God, who is heir of all things, which shall abide in the house for ever, unto whom the right of Inheritance doth belong, whose gift is free, and all that are made Ministers by him are free indeed, and as they have freely received, so do they freely give, by which they are known from the Ministers of Antichrist, who are of the corrupt Tree, as by their fruits they are known, *Matth. 7. 15.* who are denyers that Christ is to be come the second Priesthood, who is the unchangeable one, which shall endure for ever, although they believed it not, who are such as do teach another Gospel, according to what they have been taught of their predecessors, who as they are, were the upholders of that which Christ hath abolished, who do also justifie the maintaining of those places wherein the Nations have served their gods, in which places they are now found doing the service of their Mistress, *viz. the Whore of Babylon*, although the Lord God of Israel hath commanded that those places should be by such as are his people destroyed; *Deut. 12. 2.* by this their service they make themselves clearly manifest not to be of God nor Christ, but men of corrupt minds, and being destitute of the knowledge of the truth, do suppose their gain which is brought in unto them by tythes, through the help of the power of the cruel Beast, is godliness, whose Ministers they are, as doth appear by their false Worship also, which by them is promoted, for which they have neither precept nor example in all the holy Scriptures; therefore are they enforced for to get their Wages of Tythes by a popish Law, contrary to such as were the priests of the first Covenant, who imprisoned none for Tythes, as they do, but as the Lord ordained, so did they do and continue, who were made by a Law, as doth appear, *Exod. 4. 13, 14. Exod. 28.* who had also a command from the Lord for to justifie them in their Ministry whose power they abused, not as the National priests do their power, which is of the World, whose  
practise

practise is continually to live upon the abuse of that their power, by which they stand who never were called of God as *Aaron* was, *Heb. 5. 4.* neither did they go to the Magistrate for to get Warrants for to put into the hands of a Constable for to take away peoples Household-Goods for Tythes upon trebble damages, which is 3 s. for one, as these of *England* daylie do, by whom the Saints do continually suffer the spoiling of their goods, because they are not the Ministers of Jesus Christ, therefore do they not own his Doctrine, they being of the World, neither can they know him, according as it is written *Ioh. 14. 17* who are such as live in pride, covetousness, and oppression, as their makers the Bishops did, who in their day with them, their under-Clergy were called the body spiritual, or English Church, as doth appear by the Statute of 24. of *Henry* the eight, chap. 12. and the same Statute doth further declare, That the Kings, Queens, and Nobles of this Realm, so called, since the time the Pope had his Domination indowed them, the false Church, both with Honors and Possessions. And again saith the Statute, The Pope and the See of *Rome* did in the time of their rule reserve unto himself amongst other things the tryal of the right of Tythes, as doth appear by the Statute of the 26. of *Henry* the eight, sometime King of *England*: and in chap. 1 it is declared, That he and his Successors were the onely supreme Head of this called Church of England.

Thus have I made appear the root of these Priests, and their shundation have I also made manifest, and discovered not to be of Christ, but have proceeded from man, who have accordingly erected two places for their breeding up of Priests, viz. *Cambridge* and *Oxford*, which are by them called two Eyes, for the furnishing every parish in England, with able lying seducers, where is also by them Churches built at the charge of the ignorant people, wherein is also provided for the service of the whorish Priests, Funts and Basons for the management and carrying on of what they so gravely solemnise with much pretended seeming zeal, viz. the sprinkling of Infants, which they say is baptism, but they lye, for which  
piece

piece of cheating service, they have never a vvord of Scripture, besides their Easter-Reckonings, and time of Christmas, and Churching ( or else cheating ) of Women, and their Mortuaries, and for the smoke going up peoples Chimneys, all which Trade bringeth them in much gain.

Thus through the assistance of Christ Jesus have I according to the Gospel proved the Priests of the Nation to be no Ministers of Christ, nor Messengers of God, which is my second ground why I deny to pay them or any else Tythes, who are such as the Lord God of Israel for their oppression will feed with their own flesh, yea saith he, *They shall be drunk with their own blood, and then shall they know that I am the Lord, the Saviour of them whom they oppress.* Read *Isa. 49.26*. And thus the Lawyers with them may also take notice, for the same judgement & vengeance that is due to the Priests belongeth unto them also, because they are the Executors of the power of the cruel Beast, who are the guard of his Throne, & therefore do they spoile the dear Saints & people of the Lord Jesus Christ, Prince of Peace, & King of Righteousness, whose people for their obedience to him and are with their persons estates by them continually devoured & destroyed in their murderous Gaols, and all for want of such Justice and true Judgment for to be executed upon them for breach of Law as was performed by that honest King called *Alpheret*, who defended the cause of the poor and needy, and rescued the right of the oppressed from out of the hands of such destroying Lawyers as did live upon the abuse of his Laws; he hanged up Judge *Haff* because he saved one *Trustram* vvhich vvvas Sheriff, from being put to death, who had taken away goods from many people, although for the Kings use, but yet notwithstanding that was not by the King owned, because it was by his Law judged Robbery, read *Mirror of Justice, fol. 241*.

Now consider ye Rules, vvhat a vast difference there is betvvixt your doing justice upon the Lawyers that live upon the abuse of the Law, & King *Alpherets*, forasmuch as that you cannot deny in your consciences you do permit of unsufferable

Robberies daylie for to be done, both by Priests & Lavvyers, & yet seek not to have that Wickedness remedied; besides the Murthers vvvhich you suffer the Lavvyers to do against expresse Lavv, upon their Opinions and false Judgements, according to their Opinions by them given, vvhereby many thousands have been murthered for theft, vvvhich is against the righteous Law of the Lord: And therefore seeing that you knowv these evils and yet vvill not seek to prevent them of committing any more, hovv can you expect any safety for to be given unto you from the Lord God of Israel, vvwhose Lavvs in effect you despise? for vvvhich things sake the vvvrath of God vvwill suddenly seize upon you, as vvell as it hath done upon others before you, unless there be a speedy returning unto the Lord, vvwhose Work vvhen time vvvas you promised to do, vvvhich yet lieth undone, vvvhich causeth the Enemies of the Lord to renew their strength again, vvwho did in the time of your seeming zeal for Christ, and his now persecuted cause, judge themselves as good as half hanged for vvwhat they had done in answer to their Opinions vvvhich they caused to take place in the room of Law; through vvwhose Villanous false Opinions and Judgements given, the late King by them and the Priests were seduced, and perswaded to permit of doing such things vvvhich the Law did not justifie him in. although Judge *Jenkins*, and Judge *Cock*, and some few others did as to the best of my remembrance, perswade him vvwhat possible they could, not to hearken to the false Opinions of those vvvhicked Judges vvvhich he was deceived by: These things being true, as thousands of the vvwell-affected, then so called, with my self at this day can also vvewitness, vvwas in the matter of Ship-Money done contrary to Law; and therefore hovv doth it behove you that are got into the present Rule and Authority of the three Nations, for to take heed of your standing, seeing you are Instruments that have come through much blood unto vvwhat are now possessed vvwith? Hovv much (I say again) doth it concern you for to see and consider vvwhat you are doing? and then I hope you vvwill seek to stand for the putting into execution the Lavvs, Commandments



ments, Statutes, Precepts, and Judgements of the Lord God of Israel, instead of the Laws of Tyrants, vvherein his Honor vvill be promoted, and your souls eternally saved, and your bodies prosperously from him protected; and then will all plots and conspiracies cease from being contrived any more against you, vvhen you shall learn for to do his Will according to his righteous Law, vvhich requireth blood for blood, life for life, an eye for an eye, a tooth for a tooth, a hand for a hand, and a foot for a foot; *Thine eyes* (saith the Lord to his beloved people) *shall not pity, or spare such transgressors who have by their wickedness given themselves over to death, which according to the Law are not to be excused, by which example those that do remain alive may hear and fear henceforth, that there may be no more such evils committed amongst you; read* Deut. 19. 20, 21.

Now I appeal unto your consciences there for to judge whether you are not such as do transgress vvhat the Lord hath commanded should be obeyed, which is by reason of your suffering a company of Lavvyers to abuse and destroy the good people of this Nation by such a Povver as is not of God; and therefore if you do not see that remedied, you cannot have thoughts to escape unpunished vvith the King, because the Lord of Hosts hath expressely commanded his chosen people That they should not suffer the judgement of the stranger to be perverted, lest their Right should be hindered; much more ought you to be careful of the cause of the Widow and Fatherless, Deut. 24. 17, &c. vvho are yet by you permitted to suffer vvrong; and therefore are they and their Estates spoiled and ruinated by both Priests and Lavvyers, who act contrary to their expresse Popish Law, as doth appear in that Statute made the 2. of the Reign of King Edward the sixt, chap. 13. vvhich Statute saith, *Be it provided and enacted, That if any person do with-hold or with-draw any manner of his Tythes, Oblations, Obventions, Profits, Commodities, or other duties, or any part of them, cont ary to the true meaning of the said Act, or of any other Act heretofore made, that then the parties so subtracting or withdrawing th. same, may be convented, sued in the Kings Ecclesiastical Court by the party*



*from whom the same shall be substracted or withdrawn, to the intent the Kings Judges Ecclesiastical may and shall, then and there hear and determine the same according to the Kings Ecclesiastical Law.*

*And that it shall not be lawful for any Parson, Vicar, Proprietor, Owner, or other Farmers or Deputies, contrary to this act to convent or sue such withholders of Tythes, Obventions, or other duties aforesaid, before any other Judge than what is Ecclesiastical.*

Now knowv Oh you my dear friends, for unto you do I make this knowvn, who are the persecuted Saints of the Most High, That these forementioned lines are the very vvords of that Statute, novv judge ye Rulers how contrary these wicked Lavvyers that are yet in their vilanous beings upon their Stages at *Westminster* do act, vvho as it doth appear, are suffered by you their Masters for to be above the Law, which is the only cause the Lords people for conscience sake, in obedience to Christ Jesus are daylie sued, convented, and brought before them in their filthy Dens, called temporal Courts, contrary to their ovvn invented filthy tyrannical Laws, as hath been already proved, and as I could make more at large appear by many more Laws, but only I fear being too large, and therefore do I make use of no more then what may justifie me in the truth of what I have too charge against them for their abominations daylie committed against the very exprefs Laws of the Land, as doth further appear in that 22. of *Henry* the eight, chap. the 7. which saith, *Be it provided alwayes, That the last Act shall not extend, nor be expoundede to give any cause of Action or Suits in the Courts Temporal, which notwithstanding they daylie do:* Novv judge, O ye Rulers, hovv you do think you can in conscience stand justified with the Lord and his poor oppressed people, whom you suffer daylie for their consciences to be troubled, afflicted, and abused by your Priests and others of their spirit, by their being convented, and by them brought before such a company of forsworn murdering Lawyers, whose continual practice is to engage themselves against the consciencious people of  
this

this Land. even against their Commissions in the matter of Tythes, as I have already declared, for that the Law saith, *None shall expound it no other wayes to give remedy for tythes than what it doth of it self plainly expresse, whereby cause of Action may be given, or Suit commenced in the Courts temporal, against any person, or persons, which shall refuse or deny to ses out his, or their Tythes, or shall detain, with-hold, or refuse to pay his Tythes, or Offerings, or any parcel thereof, but that in such cases the persons or parties being Ecclesiastical, or Lay-persons, have cause to demand, or have the said Tythes or Offerings, in every such case in the Spiritual Courts, according to the Ordinance of the first part of this Act (and not otherwayes.)*

And thus unto you the Rulers have I made it plainly appear by the Lawes and Statutes of this Realm, That it is utterly unlawful for your Temporal Judges to give judgement in the matters of Tythes against the Saints, as they dayly do in such Courts as are called Temporal Courts, *viz.* The Exchequer, Common-Pleas, and in that other Court or Place, called the Chancery, which is called a Court of Equity, if lyes may take place, or rather a Court of Iniquity, through which deceivable Name of Equity many people have made their Addresses from out of other Courts into that, in hopes of gaining right there but have found as much wrong, and have met with much unconscionable dealings as ever they did before, the Lawyers being all agreed to destroy the poor wronged people that have been forced to seek help where none is to be had, through their ignorance of not knowing that the Lawyers Tyade is upheld and maintained by fraud and wrong, as doth appear in this great contröversie of Tythes, there shall need no other proof against them then this of Tythes, as doth appear in their wresting and abusing the Law in that cause, through which they promote all manner of injustice against the Saints, by whom they both suffer imprisonment, and also the spoiling of their Goods, contrary to the Lawes and Statutes of this Nation, which in themselves require right should be done; but contrary to that these Law-breakers do force Jury-Men through their being ignorant

ignorant of the Law, commonly to forswear themselves by giving up false Verdicts against their consciencious Neighbors in the matter of tythes, by their fining for the ungodly Plaintiff against the poor Defendant for not dividing or setting forth, and not paying their predual Tythes, or for taking or carrying away the same before the tenth part be divided or set forth; by which unlawful proceedings of wicked Plaintiffs before ungodly forsworn Judges in their Secular courts, the Saints do greatly suffer by the Priests and others of their Antichristian Tribe, who by them are well bribed for their pains; so that betwixt the one and the other, this poor Land and people is brought under the guilt of those horrible crying sins which Israel of old in their dayes suffered to be committed amongst them, although they were the Lords beloved people, unto whom he sent his holy Prophet to give them warning that the Lord had a controversie against the inhabitants of the Land for suffering those abominations, through which there was no truth, or mercy, nor knowledge of God amongst them; for by swearing, lying, killing, and stealing, and committing Adultery, they brake out, and blood touched blood; therefore the Word of the Lord unto them was by the Prophet declared, *That the Land should meurn, and every one that did dwell therein should languish, with the Beasts of the field, and with the Fowls of heaven, yea the fishes also of the sea shall be taken away;* read Hos. 4. 2, 3, 4. The fore-promised matter being well considered by such as yet do live to fear the Lord, may justly give their judgement for God, That both the Rulers and people of this Nation are under the guilt of all those sins, and are in danger of coming to suffer sad judgements from the Lord, for that the Priests and the Lawyers, and such as with them do live upon the gain of oppression, are yet suffered to be the actors of all manner of wickedness that in this Land is committed under pretence of Law, by whom this forementioned scripture is fulfilled, as hath been by them made manifest from the beginning of all our troubles, who yet do confederate together to divide the people from holding amity one with another, that thereby they

they may hinder the promoting the cause of truth, and the establishing of Justice; through which wickedness of theirs when time was in dividing the people from the King, and setting him against the people, Justice by him was wholly neglected, although he was much sought to by the people of God for to see the same duely administr'd, as he was permitted of God to be the chief Magistrate of the three united Nations of *England*, *Scotland*, and *Ireland*; but he not standing in the counsel of God, would not hearken unto the desires of his people, but grew weary in hearing them, whereupon no more addresses by them unto him was made; wherefore his end suddenly upon him came, and therefore justly did the God of Justice deliver him up into the hands of those which sought his life: Let good heed therefore be taken by you that are in present Power, least the cause be forgotten which brought him to suffer the pangs of death; for know you, the Lords hand is not shortned, but is stretched out still for to reach you also forth from all your Guards of Guns, Swords and Pikes, which by multitudes of men is made use of for to defend you; yet notwithstanding your strong Arm of flesh, you may take notice, the King had as great a power in his time as you, and was more esteemed, regarded, and beloved by the people, as to the generality, then possibly can be imagined you are; but yet he not doing that which was right in the sight of God, you see was cut off. Oh therefore that you may remember with all speed for to establish Justice, that so you may rule for him for the good and well-being of his poor distressed and every wayes afflicted and persecuted people, who are at this day frustrated of all hopes of mans doing Justice, and therefore cry they unto the Lord for to be delivered from the hands of their oppressors, seeing hitherto you have denyed their redemption, notwithstanding you have sworn unto the Lord you would give them deliverance: This know therefore, your time to perform what you have engaged and promised is almost past; therefore what you do, do speedily; for I behold your night a coming, and then will all your Works cease, and then vvil all your intentions, with  
for-

former pretences come to be frustrated and annihilated, and your memorials vwill also be blotted out from under Heaven, and your very Names vwill then become a sinck to all Nations, and you posterities will be made miserable, like unto the distressed children of the late King, vvho being left without Habitation, are become vvanderers about in strange Lands, unto vvhom you cannot afford to shew pittie nor compassion; can you therefore imagine, that if Justice (vvhich is the exalting of a Nation) be by you any longer neglected, that you shall receive more favour then they have found at your hands? surely no: Therefore remember what *Samuel* did to *Agag*, and for what he was hewed in pieces; Read 1 *Sam.* 15. 33. *Wo to him that increaseth that which is not his; shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? and thou shalt be for booties unto them, because thou hast spoyled many Nations; all the remnant of the people shall spoyl thee because of mens blood, and for the violence of the Land, of the City, and of all that dwell therein.*

*Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul, for which the Stone shall cry out of the Wall, and the beam out of the Timber shall answer it, Read Hab. 2. 6, 7 8, 9, 10, 11.*

But to hasten, that so I may proceed to shew unto you the great abominations that are done & committed by your Power, & in your Name, viz. by those forementioned wicked wretches, the Priests and Lavvyers, who are together confederated for to commit the horrible and filthy thing in the Land, as I have already shewn, and shall make further manifest by those Laws which yov have sworn to maintain, which Laws say it is utterly unlawful to imprison any one while they dye. And yet notwithstanding, how many hundreds in this Nation are unjustly kept in prison at this day, ready to petif, and many already since this time of your governing, have perished; I wish their blood may not be laid to your charge for suffering it, seeing the Law doth judge it Man-slaughter: be pleased therefore to read *Mirror of Justice*, pag 88. 27, 28. fol. 294. And again, the Law doth further say, *That to suffer*

*suffer any to dy in prison through want* as I am given to understand some lately in the Kings Bench have done, is also by the same Law judged Man-slaughter, and likewise for Judges to delay relieving Prisoners by the Law till they dye, is also Man-slaughter, for suffering of which, and for not doing what the Law did require for the relief of the imprisoned, one Judge  
 \* *Pearne* was convicted and hanged; See for this *Mirror of Justice*, fol. 228. pag. 30.

Now it doth evidently appear from this foregoing matter, That there was a glorious face of Justice did in those times which were counted *Pagan* manifestly appear, wherein Justice, Righteousness and Judgment according to their agreed-upon Laws, was duly and truly, without respect of persons, administered and executed upon such as were found the betrayers of the Rights and Priviledges of the people; but since that time that Justice took his seat and Royal Throne in this Nation, wicked and ungodly men have for many Ages together born Rule, through whom Justice hath been kept as a stranger out of this Land, whereby truth is fallen, and such as have through the fear of the Lord departed from Iniquity, are become a prey, as is evident by such as with my self do at this day suffer imprisonment for our earnest contending for publike Justice, and open punishment to be inflicted upon such as are known to be truths perverters, betrayers, and abusers of the righteous Laws, Ordinances, Statutes, Precepts, Commandments and Judgements of the Lord God of Israel, as doth and may further appear by the Witness and Testimony *Paul* that called, chosen, and famous Apostle of Christ; read 1 *Tim.* 1. 5, 6, 7, 8, 9, 10 where it doth evidently appear, *Paul* the true Minister of Christ was earnestly exhorting of *Timothy* above all things to take heed unto the Commandment unto the end, that he might know charity from out of a pure heart was the sum, whereiu the whole was contained, from whence the exercise of a pure conscience was to be set on work, according to that unfeigned Faith that dwelt in the Apostle, from which, saith he, some have swerved and turned aside, desiring to be Teachers of the Law, understand-



ing neither what they say, nor whereof they affirm. These words considered by the wise in heart, whom God hath filled with the spirit of Wisdom, who are the persons I do appeal unto, for to judge whether this Complaint and just Accusation of the Apostle is not as well against England, as against those Usurpers and Abusers of the Law which did live in his time, seeing we are the people that have broken so many Engagements which unto the Lord Jesus and his Members was made in the time of the beginning of the great troubles of these three Nations.

But I must hasten, and come to the words of the faithful Minister of Christ, from whence I have a little digrest; from which declaration of his it doth appear how wonderfully he (exalted) the Law of God, who said to Timothy, *We know that the Law is good if a man use it lawfully, knowing this, that it was not made for a righteous man, but for the lawless and disobedient for unholy, prophane, for sinners, for murderers of Fathers, & Mothers, for Man-slayers, for Whoremongers, and for them that defile themselves with mankind, and for Minstealers, for Lyars, & perjured persons, and if there be any other thing that is contrary to sound Doctrine, according to the glorious Gospel, &c.* Now having thus far discharged my conscience I shall leave the whole matter after perused to be considered of according to conscience, who, and what they are that deservedly ought to be brought to coudigne punishment, seeing the Law from God hath been appointed for the punishment of evil doers, & for the praise of them that do well, who are for well-doing, by evil-doers, contrary to the minde of God revealed in his law, kept in Prisons in this Nation, by whom at this day I am with many more unjustly kept in prison for conscience sake. and not for any evil done, whereby I am the better enabled to declare from a Principle of Faith, that my sufferings are only for the Gospel sake, who have accordingly learned from the teachings of the Lord not to withhold any thing of what is called civil right from any man but have been free and willing at all times to make good that which hath been due of right to men, and am in like manner subject to every Ordinance of



of man for the Lords sake, knowing the Earth is the Lords and the fulness thereof, but yet notwithstanding, that if any in Authority shall go about to take from me and mine any part of the Earth which God shall give us further to be possessed with, then I shall not resist, for I must needs be subject, not only for fear of the wrath of foolish, proud, vain man, who is ready to be offended at what he ought rather to be ashamed of, then to iustifie himself. Thus for conscience sake as I have learned of Christ, am I freely willing to submit my self unto every Ordinance of man for the Lords sake, although my deadly Enemies have reported otherwaies against me, which the Lord our God knows I purely suffer for that I cannot give unto his Enemies that for Maintainance which belongs unto him, *viz.* Tythes which unjust demands I must for conscience sake deny, although I come to suffer death for the same, seeing it is clearly manifest from the declaration of Christ and his Apostles, that whosoever payeth Tythes denyeth Christ to be come in the flesh, as all they do which at this day do either pay or receive the same, as I have made fully appear from the sum of the holy Scriptures: And thus to both you Rulers, Saints and People of all forms, sects and sorts, have I truly discharged my conscience according to the gift of God in me by way of Grounds and Reasons laid down, wherein I have shewn the justice of my cause, and have therein matter of great comfort thus to declare why Tythes have been, and are by me still denyed; in which Grounds I have made an eminent discovery, That Tythes in England have been, and are forced to be paid contrary both to the Laws of God, and also to the Laws of the Land, which Laws I have not broke, but do suffer for my obeying the Law of the Lord God of Israel; in which obedience I hope he will help me to be continued in the further remaining part of the dayes of this my Pilgrimage, whose servant I am, and do finde in my self a freedom in like manner to be subject to every Ordinance of man for the Lords sake onely, whether

it be unto the King, as unto the supreme, or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well, according to that Declaration of the first Epist. of Peter, ch. 2. v. 13, &c.

*Isaac Craye.*

---

AND lastly, these few following lines I have been moved to write by way of humble desires, the which lines are dedicated only unto all consciencious, sincere, faithful hearted Friends, to that end and purpose that they would be pleased for the time to come to have a special care who, and what they be are by them put in trust for to dispose of their Christian contribution, which they may be from God moved for to give towards the relief of such as do for conscience sake suffer under the Enemies of the everlasting Gospel; forasmuch as that I am given credibly to understand by some faithful Friends, That they do fear some wicked persons under the profession of Godliness have made use of my Name and sufferings to gather moneys amongst several friends, which they imploy to their own private benefit; it is true, the evil may be by them justly feared; for in the time I was made to suffer under the Council of State, I was was so served by some who did get large sums of money, one of their Names I have not yet forgotten, which I will here accordingly insert, *viz. Horn*, a Cheese-Monger, sometimes keeping his Shop not far from *London-Bridge*, thus hath such wicked Wretches under the notion of Religion cheathed the truly religious and honest hearted; and knowing that these evils hath been committed against me, it is to be feared they are daylie put in practise still under colour of relieving such as are of late come to suffer for God, as I do; how much therefore doth it concern

cern the truly charitable, who do witness what the life of true Profession is, for to take heed they trust none but such as are known truly faithful, although never so much shew of outside seeming zeal for God and Christ be professed, seeing it hath thus happened since the dayes of our great troubles, that through such outside profession, and hypocritical seeming zeal for God and cause of Christ the true conscientious people of this Nation have been cheated out of their lives, estates, and liberties; under which vilanous sort of professing Zealots, or rather Trappanners of the innocent, I have in a most wonderful manner many wayes suffered wrong, both before this my imprisonment, and ever since, through their filthy invented lyes, and giving forth notorious reproaches, which they from the perswasions of the Devil and the Priests have been set on work to promote against me, they thinking thereby to leave me friendless, that so they may pine me to death in prison, seeing they can no other wayes destroy me; but the Lord having satisfied me with inward comfort, from which I find my self wonderfully supported with patience to be contented in every condition; so that I can with abundance of unspeakable comfort & inward peace undergoe the strife of wicked lying tongues, and being fully satisfied from the measure of Christ in me, that the Saints and dear servants of God in former ages, have in like manner suffered under such as these English false Professors are, who are unrighteously called Christians; one place of Scripture for to make the same appear I shall quote, and but one, although I might instance the like reproaches against *David*, the man after Gods own heart; *Job* the servant of the Lord, and *Jeremiah* his holy Prophet, who also bore his share in reproaches; and many more of the dear servants of God as well as I at this day do, it is a truth, they that deserve no good Name nor righteous report themselves, do give none to others: The Scripture which I shall mention is *Heb. 10.* beginning at the 32. v. and so on, where it doth and may appear, That the Apostle was countenancing and counselling of such friends as he found one with them in the faith of Christ to be chearful in their sufferings,

sufferings; wherevpon he bids them call to remembrance the former dayes, in which after they were enlightned they endured a great fight of afflictions; Partly (saith he) *whilest ye were made a gazing-stock both by reproaches and afflictions; and partly, whilest you were so used, for ye had compassion on me in my bonds, and then ye took of full the spoiling of your goods, knowing in your selves that you have in Heaven a better and enduring substance; cast not away therefore your confidence which hath great recompence of reward; for you had need of patience, that after ye have done the will of God. ye might receive the promise.* Thus from the enjoyment of that life which Christ the light of the light of the World hath given me to be possessed with, do I come to see a full discovery, who, and what they are which are Enemies to the cross of Christ, he having revived his witness in me, I am thereby kept close to the Word of his Patience, through whose help I am enabled to read with understanding the holy Scriptures with great joy and inward consolation, according to that measure of life abiding in me, by which they were given forth by way of Declaration, as doth appear *Luke 1.1.* and am assured the time is at hand wherein none of these fore-premised Enemies of Christ, and Saint-reviling, reproaching barking Dogs shall not move a Tongue as they now do.

Th: second Month,  
1657.

Written from my unjust imprisonment in the Wood-Street Compter, London, where I remain a sufferer for Christ the everlasting Gospel, which the Priests do daylie persecute.

FINIS.

